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News Sheet of the American Branch of the Anglican Society

MARCH, 1941

Dear Friends:—

The Annual Meeting was held as planned in the beautiful new Church of the Epiphany, York Avenue and E. 74th St., New York, on January 16, 1941. The rain and sleet seemed to us typical, as we have had bad weather for our annual meetings so often. The Rector of the Epiphany, the Rev. Dr. John W. Suter, Jr., an old friend of mine, was most cordial and hospitable to us and I suspect that many of us would like to go to the Epiphany for another meeting. The meeting was attended by about twenty people; the usual routine business was transacted, and the old officers re-elected. They are:

President, the Bishop of Albany; Vice President, the Rev. Charles E. Hill; Secretary, the Rev. Francis F. E. Blake; Treasurer, Mr. Richard A. Zerega, 27 W. 44th St., New York; Chairman of the Extension Committee, the Rev. W. J. Brown, Manchester Center, Vt. The President appointed also to the Extension Committee, the Rev. Sydney R. Peters. The Executive Committee consists of the officers and the Rev. F. W. Fitts, the Rev. Dr. J. W. Sutton, and the Rev. Canon Daniels. A new Publication Committee consists of the Rev. Canon Daniels, Mr. H. A. Van Dyck, Miss Ellen S. Motter.

For the first time this year we had a small exhibition of pictures of well-appointed Anglican Altars and also some pictures of vestments.

After the meeting, Evensong was sung at 6 p.m. in the Church. The Rev. Dr. Suter intoned the service, the Rev. C. E. Hill read the First Lesson; the Rev. Dr. Sutton the Second Lesson; the President preached the sermon on the objects of the Society, and the Rev. Francis Blake acted as chaplain to the Bishop. A quartette rendered the music.

After the service, the Annual Dinner was held to which 35 came. The President presided and the Rev. N. W. Rightmyer, Rector of Dover, Delaware, read a very interesting paper on suggestion for spreading Anglican principles, which is to be published in the Spring issue of the "English Catholic." Canon Daniels gave a delightful and amusing account of the stall maintained by the

Society at the General Convention. This stall was very successful, almost paying for itself and winning several new members for the Society.

Some of us feel that the special need of our Society is for more members: more members will enable us to do more work; there are certainly 500 to 1000 people in the Episcopal Church who believe in our principles and would gladly support us if they knew about us; our problem is to reach them. As a help toward this, the Rev. W. J. Brown, the new Chairman of the Extension Committee is already making plans and two more leaflets making known the Society and its work have already been printed. They are:

"Why Belong to the Anglican Society," by Canon Daniels, and a small card which gives the names of the officers, and the objects with some explanations. These cards and leaflets may be obtained free from the Vice President. If quantities are ordered, I suggest that we charge $1.00 per 100 for "Why Belong," and 50 cents per 100 for the card.

Faithfully yours,

CHARLES E. HILL,
Vice President.

The essential thing in liturgy is that it presents something to man which goes on independently of the particular individual. It upholds objective truth, and to this end is shot through with dogma, with affirmation. It opens the door to the heavenlies.

But it is no less essential to liturgy that it should be a corporate act. The worship of the church is the activity of the Body of Christ, of the "Corpus Christi Mysticum." It is a fellowship that worships, not merely the assembled congregation, but a fellowship that reaches out beyond the bounds of time and space. It embraces all the faithful on earth wheresoever they may be. It embraces also the saints that have gone before, and all the angels in heaven. And this unity is something more than the sum of the individuals who compose it, because it is a unity created by Christ and His Spirit. Its inner principle is Christ; its active force is the Holy Ghost. Every prayer of every baptized person is offered in this unity; wherever we may be. But if this truth is to be kept alive, it must be constantly nourished by personal participation in the common prayer of the Church. Only in this way can the humility and self-surrender which are an essential part of Christian prayer and of Christian life be fostered.

As Guardini says so truly, there are two classes of people who need to be educated by the liturgy. First, those who are unwilling to surrender their own ideas of religion, the spiritual isolationists, and secondly those who dislike merging themselves in the crowd,

the lovers of the like-minded. To the former the impersonality of the liturgy is a barrier; to the latter the vulgarity of the herd. The blue-domer and the sectarian find the worship of the Church repellent. The Pharisaism of today is that of the man who thanks God that he does not need what God has provided.

From "Praying with the Church," Alcuin Club leaflet.

NOTES FOR HOLY WEEK

(From the English Churchman's Calendar)

APRIL 6. PALM SUNDAY—Wherever the Palm Sunday procession is in use care should be taken to observe the spirit of it by using fresh green stuff, especially the catkins of the golden and other willows, traditionally known as "palms" in many parts of England from their ancient use on Palm Sunday. Yew can also be carried; indeed the frequency of yew trees in churchyards is probably due to the need of having a supply of green stuff for Palm Sunday at hand in the event of any difficulty. In many other parts of Christendom it is still the custom to use the most suitable branches and leaves available. It is quite wrong to regard the commercial dried palms as in any sense liturgically "more correct." The Roman missal speaks of "branches of palms and olives or other trees," and the dried or imported palms certainly cannot be regarded as representating the general custom of the Church.

APRIL 10. MAUNDY THURSDAY—The colour at the Eucharist on this day (but at that service only) is generally white. The reason is probably because anciently on this day the bishop consecrated the holy oils in his cathedral church.

APRIL 11. GOOD FRIDAY—Nothing should disturb the liturgical services of this day: Mattins, Litany, the first part of the Communion Service, and Evensong. To these we are bound; but we are not bound to the Three Hours' Service. The practice indeed of the Church before the Reformation would seem to have excluded the idea of this devotion. None was said at noon, followed by the singing of the Passion, the solemn prayers, the cross creeping, and a general communion with the presanctified, after which Evensong was sung immediately; so that between noon and three the faithful were wholly occupied in liturgical services. At the present time there is a healthy reaction against having the Three Hours' Service in every church, at any rate in what has come to be a stereotyped form which requires a very capable and gifted preacher.

The Mass of the Presanctified on Good Friday in the mediaeval rites and in the present Roman use is not a service specially made for this day, but is the last survival in the West of a form of service once common on fast days and still used in the East, in which there is Communion given from the Reserved Sacrament, but without con-

secration, which is essentially a festal action. The Book of Common Prayer makes no provision for this service, for which there is now no Anglican authority. In this the use of the Church of England on Good Friday is at one, not only with that of the whole of the Eastern Church, but also with the Ambrosian rite in the West. Thus our use of "Table Prayers" on this day has the fullest right to be called Catholic.

APRIL 12. EASTER EVEN—Dr. Frere has pointed out that the evening of Saturday in Holy Week forms no part of Easter Day, but is a part of Holy Saturday. Its Evensong is not one of the Easter Day services, for the general rule that every great festival has its first Evensong is here suspended. The service has a mixed character; the church is decorated, the altars are vested in white, the bells are rung; but the crosses and images are not unveiled till after Evensong, and incense is not used. The Easter Even collect alone should be said. In the Roman Catholic communion Holy Saturday has become crowded with ceremonies, it has been transformed from the quiet vigil of the early centuries to a day full of liturgical occupation, the joy of Easter is anticipated. As a Roman Catholic writer says, the night of the vigil of Easter has undergone a strange displacement, its ceremonies have been pushed back first to the afternoon and then to the morning of Holy Saturday. The liturgical allusions to "this night" lose their significance when employed, by a singular anachronism, on Saturday morning, the solemnity of Easter has been advanced almost a whole day. In the simple Easter Even services of the English Church the older idea happily survives.

APRIL 20. The octave of Easter is in Latin called Dominica in albis depositis, because the new-baptized laid aside the white garments with which they were clothed at their baptism during he night of Easter Even.

The origin of the name, "Low Sunday," seems to be Clausum Paschae, Close Sunday, and then Low Sunday by dropping the C, as the C is dropped in the transition from Clovis to Louis. The English also used to call it little Easter Day.

REGIONAL CONFERENCES

More Regional Conference would help advance the work of the Society. A day planned with the Holy Communion at 10 or 10:30 A. M., followed by a lecture, or by addresses; lunch at 12:30 or 1 P. M., followed by informal discussion, the whole ending by 3 P. M., is often very stimulating. An invitation may be extended to every one, for few know even that the Anglican Society exists.

For speakers, any of our officers are available, and probably also the Rev. Dr. Sutton, the Rev. F. W. Fitts, Canon Daniels and several of our bishops.